

WINTER 2024

THE HACKNEY ANARCHIST

ISSUE 3

GROUNDING

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GROUNDING

As conflicts rage all over the world, all as disruptive to peace and stability for oppressed peoples as the ongoing Palestinian genocide, we see an almost literal connection to our theme: Grounding, the earth, its contents and the arbitrary borders that separate peoples. In the Congo, Felix Tshisekedi has secured, what is widely recognised by independent observers in the region, a “farce” election victory, securing control of the country’s minerals, which belong to all the people of the DRC, in the hands of an atrocious cabal that has done nothing to prevent the wanton destruction, rape and murder by the militant group M23, backed by Rwanda’s Kagame, and other militant organisations present in the Gold, Diamond and Coltan regions of North Kivu. Tshisekedi and his disgraceful gang of political looters trade the spoils of victory with the Chinese State, further enriching themselves and giving China an edge in the global technology arms race currently unfolding before our eyes. This places what is going on in the most mineral-rich state on earth right at the centre of the Machiavellian statecraft known as Global policy and leaves so-called ‘fair and free elections’, ‘the rules-based order’ and other trappings of bourgeois chicanery to be seen for what they are in the eyes of the 6.9 million people fleeing for their lives from the machine guns of militants - nonsense.

This issue considers the ground beneath our feet, where politics emerge and upon which they return: as acts of care or destruction and all the forms of resistance in between. As the crises continue and intensify, we know our community includes humans, animals, minerals, the natural world – and the ruins we inherit from this dying system.

This zine moves across territories - from our streets in Hackney to Berlin, to Palestine - with an internationalist intent. Contributions of poetry, essays and art offer analysis, methods and an emotional outlet to channel our collective rage and desire towards political action. Destroy a landlord, plant a tree? Fight, imagine, grieve and do whatever needs doing to care for the world around you, or they will try to lift it from underneath us.

WHOSE LAND VALUE?

I have been dreaming about the Nightingale Estates for over a year now. Still now one stands curtailed from change. They are legendary buildings in Hackney's consciousness, even though the second last one was felled in 2003. They were only 40 years old at the time. Still now one stands curtailed from change.

They were considered dark and dangerous places soon after they fell into disrepair, so why am I nostalgic for them? Is it the old punks still hanging around the canal regaling me with stories of getting Ketty in Hackney Downs watching the controlled explosions? Is it my own connections to Jungle and Rave and chases between Rush FM and Kool FM, Pirate Radio Stations constantly giving Stokey Police the run around? Is it the jaded dreams of the Angry Brigade, out of prison and into a new and unfamiliar world? Their decrepitude, modifications and destruction are representative of the enormous change in the borough, and with it, the explosion in Land and Capital Value in Hackney. As an anarchist, I piss on these definitions of value.

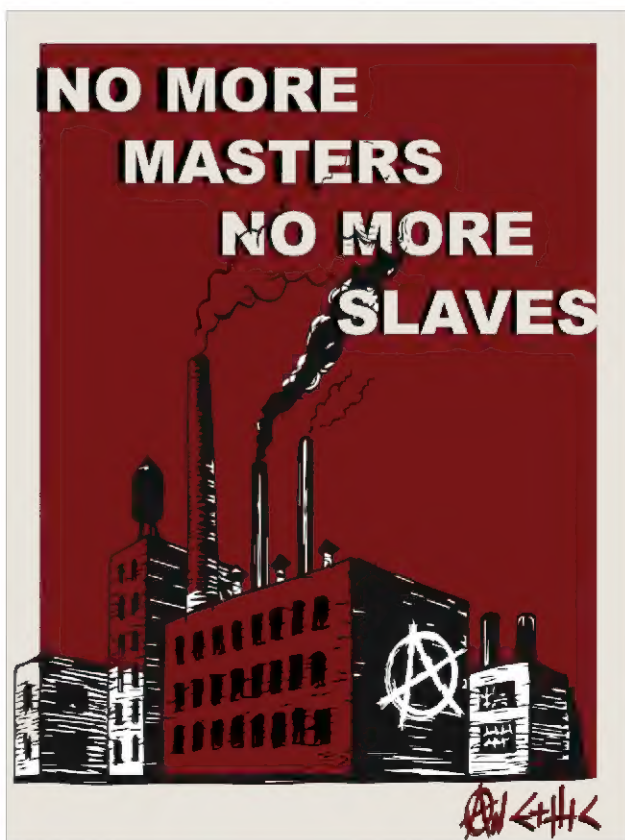
In the 20 years since those towers came down, it is true that Hackney Downs has become a much safer place. But for who? The people that lived in those blocks have long since been moved pushed out of borough. Those blocks have been replaced by giant Yuppie equivalents with a fraction of the available housing. The Council are now building only 50 council houses on the remaining waste land. In 20 years, the value of the council flats nearby have exploded by 1000% - whose value is this? Not the council tenants on the block, or the council's which cannot afford to buy them back. The corner shops constantly increase their prices beyond the point of inflation and hire staff to run their petit bourgeois empires. Is this an increase in value for the poor and disabled? Is it fuck. The Capital value of Land has exploded in Hackney and none of these people have benefited. As the Cost of Living bites these differences become starker. The economic and social values that have defined these changes have not worked in the people's favour, and so it is our duty as Social Anarchists to create alternative visions.

My partner tells me that it is a particularly British sensibility to think of change as a negative. But I see all of these changes as cleansings of a flawed community and the production of an anodyne Hackney. Hackney is safer, greener, and prettier and emptier and safer. Some individuals have got much much wealthier, and those who have moved to the borough are much much wealthier and this begs the question: what does Hackney mean? When you change a place, who do you change it for? Whose conception of value does this represent? The estates stay the same whilst their economic value increases and their inhabitants become whiter and richer. The new builds stay empty as they sway in their wind and profits explode. But Hackney is not just these places.

LAND VALUE AND EXTRACTION IN HACKNEY

The city has always been a place of ephemerality which stands still for no person. This will not change as long as people freely associate in such large, ungovernable conglomerations. But Capital is not and should not be the only directive of change, and the physical and cultural emptying of our homes in favour of investment capital is not the only possible future. It is our role as Anarchists to propose alternative models of Community value, on the terms of the people living here, away from Land Speculation and Gentrification. A Radical Positive Change is still possible in the inner city. But it is not enough to just write this into existence, but rather that we publicise act and to publiciseact on our alternative visions of the future. The dream is not yet dead and it is up to us to see it through!

Daniel Y.



CLIMATE CRISIS:

Some of the official figures about climate change are shocking; atmospheric CO₂ has doubled since the 1800's from fossil fuel burning and deforestation; the resulting greenhouse effect has increased average global temperatures by 1°C. Human activity has caused mass extinction of animal species by 68% since 1970. Vast areas of the planet are rapidly becoming deserts, and humans are changing the surface of the planet with such intensity, that geologists today talk about a new geological era, the Anthropocene, from the Greek word 'Anthropos' that means human.

Governments are promoting the use of green technologies to replace the existing dirty ones that heat our homes, transport us, and produce our food and goods. Climate change campaigns and the left political parties have been demanding a reform, asking governments to put the leash on the financial corporations that extract and consume fossil fuel.

But governments will not do a thing to stop the racist, patriarchal, extractive, colonialist dance of the Capitalist/ State dynamic. Their devastating spin has been accelerating in the last century, arriving at today's limit where the 'development' of every corner of the planet is needed to preserve the modern-day lifestyle for the privileged few. The ever-present Nation (and Religious) State is dominating on all living forms; whoever does not conform or cannot be part of the development plan will have to step aside or die. And the transition from fossil fuel to green energy is just necessary to preserve the life of this death machine – it must keep expanding or it dies itself.

Uprisings and revolutions have been resisting authoritarian rule in all its forms throughout history. But it seems that all these struggles have yet to create a global anti-authoritarian class consciousness. At the same time, the ruling elites are focusing on creating an international framework around the subject of climate change. The climate crisis is the issue that capitalist societies will have to coordinate their focus on, so they can centre the trees and lose the forest.

A FRAMEWORK FOR DOMINATION

This is an attempt to shape a global ecological consciousness of the worker-consumer-voter. To achieve this, the State-Corporation alliance uses the two dominant political alternatives, the Left (Green New Deal, identity, human rights) and the Right (climate change denial, nationality, religion). These are presented as the 'only realistic viewpoints' about what the future should be like, opposing each other: one for reform, the other for conservation; there is no space for voices against the State and the Corporation, because that would threaten social peace; these voices must be silenced.

Away from the metropolitan centres of the present day, communities have always been revolting against the annihilation of their local ecosystems. It is worth acknowledging that most of the times they've done so without following a political blueprint that was brought to them by an illuminated activist vanguard. Instead, there may be many lessons to be learned from these local struggles happening on the ground, about how to nurture and heal, how to co-exist and complement, how to cultivate and give space for growth.

There is an incredibly vast number of different ecosystems, as there is of living beings, and each one survives with a celebration of diversity and heterogeneity. The struggle to survive is a struggle to grow in our own uniqueness and this may entail to recognise diverse forms of resistance against various forms of oppression. What brings us together is not the power of unity, but the recognition of intersecting lines of coercion and struggle: a decentralised insurgency that itself exposes the intersectionality of different forms of oppression, such as white supremacy, patriarchy, wage slavery, extraction, colonialism, capitalism, etc.

Life on earth has been around for millennia and in our time many ecosystems are fighting for survival. A variety of tactics are being deployed around the world including sabotage, obstructions, and uprisings. These revolutionary waves often achieve real victories, stopping the eco-devastation and creating space for healing. We will keep fighting where we live, from the cities to the countryside, building networks of solidarity and hope.

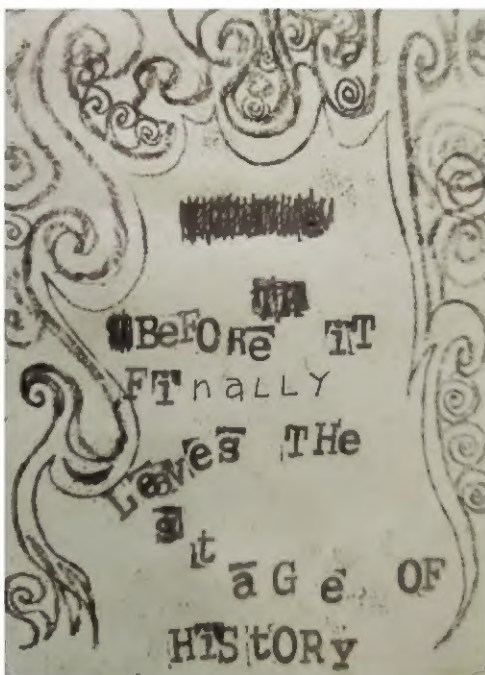
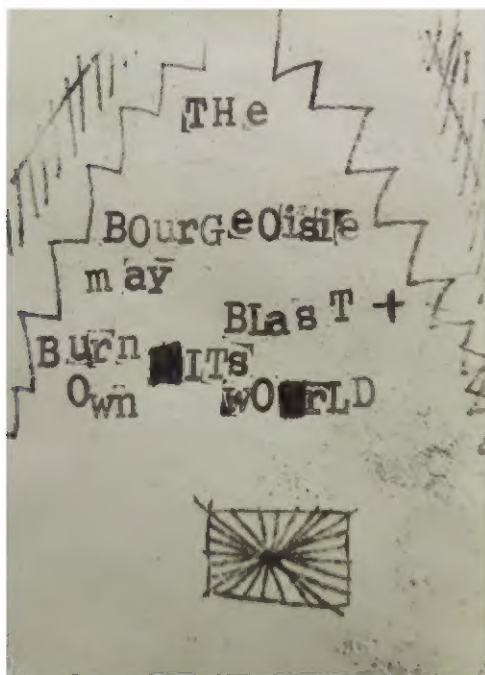
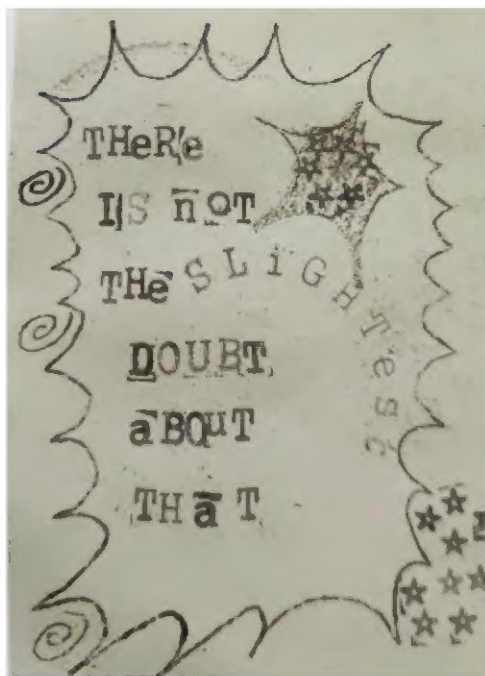
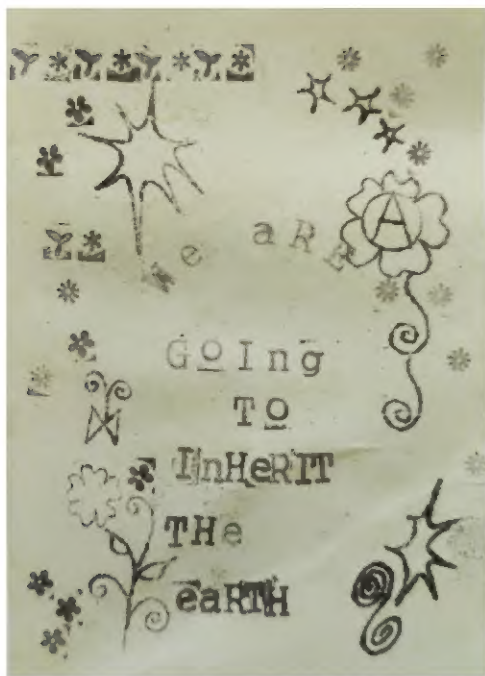


GENERAL STRIKE NOW
Screen printed subvertising installation
Copper | London | 2023

ANOTHER WORLD
IS POSSIBLE  HA!

FREE
PALESTINE

FREE
PALESTINE



ANARCHO-MYSTICISM

by Mr. Adam Khan

Rioting and Revolution
Disruption and Disorder
Is the picture oft painted
With brushes of misunderstanding and misinformation

Anarchism past perceived as small and sidelined
Since the Eurocentric, colonial Enlightenment
The Paris Commune and Revolutionary Catalonia exemplified
No mention of the Zapatistas, Rojava, or the everyday direct action

Anarchism now forever present in society
Direct Actions countering fascists, TERFs and other oddballs
Collaborative coalitions connecting communities
And status-quo-challenging assemblies driving the forces for change

Anarchism is kaleidoscopically prismatic
Individualist, Feminist, Green or Pacifist Anarchism
Postcolonial, Black, Queer or Disability Anarchism
Together we collaborate in coalitions for change

Anarchism is the flourishing freedom
To self-define your own identity
To embrace bodily autonomy
To self-determine your own destiny

Anarchism is the majestic mysticism
Of the minority and the marginalised
Transcending borders definitions and constructs
Being the change in which we create

TIME



THE WORLD SUFFERS FOR PALESTINE

Millions of people around the world have taken to the streets in support of ceasefire in Gaza

The New York Times

VOLUME 111 No. 16,847 THURSDAY, OCTOBER 27, 2022 \$4.00



Gaza's Indonesian Hospital 'out of service'

Doctors of Indonesian Hospital in Beit Lathghis urge 45 patients in need of 'urgent surgical interventions'

BEIT LATHGHIS, Gaza Strip — A hospital in the Gaza Strip, which has been hit by Israeli airstrikes, is "out of service" and "unable to receive patients," according to a statement from the Indonesian Hospital in Beit Lathghis, a town in the northern part of the territory. The statement, dated Oct. 26, said that the hospital, which has been hit by Israeli airstrikes, is "unable to receive patients" and "unable to perform surgical interventions." The statement also said that the hospital is "unable to receive patients" and "unable to perform surgical interventions." The statement also said that the hospital is "unable to receive patients" and "unable to perform surgical interventions."

Doctors of Indonesian Hospital in Beit Lathghis urge 45 patients in need of 'urgent surgical interventions'

Actors Reach Tentative Deal To End Strike

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Since 7 October, 11,500 people have been killed, including 4,700 children in Gaza



THE NEW YORK TIMES

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COVERS FOR PALESTINE
We are witnessing a genocide being perpetuated. Covers like these, with similar headlines, should be seen every day around the world until the massacre stops. This is a personal art project by Byron Maher



El Saito Diario Cover
wheatpasted across Hackney
Byron Maier | 2024

EXCERPTS OF EXCERPTS: ANARCHISM WITHIN PALESTINE

The following are paraphrased excerpts taken from an interview and Q&A facilitated by @abolishtheusa with Fauda, the anarchist movement in Palestine. Held around the 20th of October 2023, this was only days after Israel decided to make use of an incursion by Hamas to fully realise its dream of conducting genocide against the Palestinian peoples.

What is FAUDA?:

...every Palestinian can be on the path of resistance by declaring his disgust with the apartheid system of Israel. What does resistance mean? It means standing in front of the enemy with all the strength, initiative and creativity and not giving up on one's right. This is the philosophy of resistance and we follow it in the FAUDA movement. We have stated many times that a ... student, poet, teacher, painter, musician, composer and singer, media activist, seller, an armed fighter, etc., can all be popular resistance by declaring disgust and taking appropriate physical action. This is the basis of the movement FAUDA. Resistance must be popular resistance. We should not wait for foreign armies or foreign organizations to come and defend us. In this movement, we have started a path that all people can die for and stand against Israel's racist policies... This is our national and people's resistance, and people's resistance has shown in history that it always overcomes the oppressors of fascist regimes. The resistance throughout Palestine and even in the Syrian Golan Heights, where Israel has

occupied it, is a uniform resistance and has one goal, and that is to expel the Zionists who have conquered our land and homes.

On the subject of a two state-based "solution":

...we will never accept the two-state solution. Imagine someone comes to your home and forcefully robs your home. After he sees that you are resisting and won't leave your home, he suggests that you share your home between you both. Does this make sense to you?...

...We completely reject the two-state solution. But this does not mean that we do not accept Jews in Palestine. Before the Zionists occupied our lands, we all lived in peace in our lands and did not face any problems, neither with Muslims, nor with Christians, nor with Jews, nor with any other religion.

We seek our individual & social freedoms. In fact, we do not want any country to rule us, but this will lead to other matters and will complicate matters. The conditions in Palestine are completely different from the atmosphere in Europe and America.

Currently, we reject the Palestinian Authority headed by Mahmoud Abbas, and we completely reject the Zionist occupation, which takes away all the freedoms of the Palestinians.

Frankly, currently the only practical solution we have is the one-state solution. But this does not mean that we will not offer other options in the future. We may face some circumstances in the future that enable us to present other options and pursue them... Often, even a workers' state as a transitional stage causes major problems and can lead to tyranny, injustice, and the abuse of power to take away the freedoms of others. Focusing excessively on laws and the management of society by the state will lead to excessive accumulation of power, as we have seen in many Marxist movements, and this will increase the possibilities of corruption and tyranny.

We also believe in the complete abolition of states, but if there is no escape from the existence of the state, there must be a small state with very limited powers in which all segments of society participate.

But currently in Palestine the main issue is not this. We are now living in an atmosphere of war. We first want to remove the occupying entity from existence. That's why no one is raising these issues now.

It is not the Israeli government for these matters. We are currently experiencing a crisis. We need to make great efforts and it will take a long time for people here to recognize these theories, let alone accept them.

A FREE PALESTINE IN OUR LIFETIMES

AN



THE CAPACITY TO RESIST IS

INSTRUCTION

A FREE PALESTINE IN OUR LIFETIMES



ALWAYS AVAILABLE TO US

New forms of resistance:

...When Palestinian youth want to express their protest, unfortunately, they only use old methods. But when we learned about anarchism and anarchy in Europe and America, we discovered that there were various other methods for confronting the occupation.

...some Palestinian youth see the fight against occupation only in armed resistance. Since the Israeli security environment is very tight here, these armed actions, which are known here in Palestine as the « lone wolf operation », often lead to the killing of many Palestinian youth without having a significant impact on the apartheid regime and its security forces.... Therefore, we decided to adopt other policies in fighting the occupation, and we found these policies in anarchism...

Our projects revolve around several axes. The first axis is educating and training Palestinian youth on new methods of confronting the occupation (the educational unit). The second axis is implementing these methods on the ground in different ways (executive unit). The third axis is to publish everything related to arrests, killings, humanitarian crimes, and the deprivation of individual and social freedoms practiced by the occupation against the Palestinian people, to keep this issue alive in the consciences of all segments of society, especially anarchists (Al-Wehda News). The fourth axis is to disseminate important information about the history of Palestine, the history of the Palestinian and Israeli conflict, and the intellectual differences that the new generation may face from its past, because here we are facing a fierce media war that distorts the facts and turns the facts in favor of Israel.

The preceding text is heavily paraphrased and is less than half of the source material. It is strongly suggested that the full text be sought in order to appreciate the scale and gravity of the task ahead of our comrades in Palestine, not only as an expression of solidarity with them but also so that we may gain perspective and clarity on the differing forms, methodologies, and circumstances of the anarchist struggle around the world.

The source material can be found on instagram, @abolishtheusa, and translations into Dutch, Spanish, Portuguese, Italian, and french can be obtained via:

intimitecriminelles.noblogs.org

من يضطهد الآخرين يعيش أبد الدمار مرتعباً
من فلسطين

QUEN DESPOJA A LOS DEMAS VIVE SIEMPRE EN EL TERROR

Proverbio Palestino

QUI DEPOUILLE LES AUTRES VIT TOUJOURS DANS L'ATERRÉUR

Proverbe Palestinien

HE WHO PLUNDERS OTHERS ALWAYS LIVES IN TERROR

Palestinian Proverb



Rafael Morante for OSPAAAL | 1982

ROOTED IN AWE:

Anarchist philosophy and queer ecology unite to challenge traditional views of nature and society. Queer ecology, questioning established ideas, reveals the diversity and interconnectedness of life. It sparks a deep awe and draws us closer to nature and each other, inspiring collective action for change.

The Messy Nature of Binaries and Queer Theory

Queer ecology transforms how we interact with nature. It draws from an interdisciplinary approach grounded in queer theory. This perspective urges us to recognise the inherent 'messiness' of human existence. It challenges traditional binaries, such as 'male' and 'female' and 'natural' and 'human'. 'By embracing our diversity and complexity, we can extend this understanding to the natural world. What new insights might we gain when we apply this perspective to nature? For example, the concept of fluidity in gender and sexuality has led ecologists to rethink rigid classifications in the natural world. The identification of over 1500 species exhibiting queer behaviours expands our understanding of biological diversity. Questioning the idea that nature is separate, we expand our perspective.

Redefining Ecological Binaries with Queer Theory

Queer ecology dissolves the human-nature hierarchy. This sheds light on colonial attitudes which have led to natural exploitation and division. It resonates with the reciprocal relationship with nature found in many indigenous cultures. For instance, in some Native languages, the term for plants translates to 'those who take care of us.' This concept recognises our interdependence with the natural world.

These holistic views of nature see humans as an integral, interdependent part of the ecosystem, not separate or superior. Anarchist author John Zerzan reflects on this, "We live in an era with no real sense of community or connection to nature." Zerzan advocates for anarchist action that includes nature in our community. This reframing could have powerful effects on our psyche.

Embracing diversity, chaos, and interconnection in the cosmos, we're invited to rethink our self-identity. My work explores this space. What happens to our identities and well-being when we face the vastness of the universe and our diversity? Our brains struggle to immediately grasp this complexity. This leads to a mixture of fear, joy, and excitement culminating in a powerful emotion, awe.

Awe as a Catalyst for Change

Awe connects us with our surroundings and each other. It boosts our wellbeing and teamwork. This experience nurtures kindness and empathy between us and encourages us to help others. This feeling is vital in our community activities like gardening, art, and protests. It brings us together and deepens our commitment to fairness, freedom, and respect. Awe changes how we feel about our place in the world. It aligns with anarchist beliefs, moving us from thinking to doing, transforming our lives and communities.

Community Conservation

Community-led conservation projects illustrate the power of collective action. These efforts improve environmental health and strengthen community bonds. They also offer shared experiences of awe and wonder. They intertwine ecological and social objectives, reinforcing the values of anarchist practice. They showcase nature's resilience and beauty, underlining that radical action is sometimes about pausing and reflecting.

awe-inspiring ways. Awe not only grounds us but drives us towards transformative change, in line with anarchist principles. It propels us to dismantle hierarchical structures and embrace nature's diversity and resilience. With awe as our guide, we're encouraged to approach the world with playful curiosity and a commitment to meaningful action.

Embracing Anarchy and Awe in Practice

Practicing awe through activities, like 'Awe-walks,' cultivates a personal sense of mindfulness. It also creates a profound sense of interconnection with a bigger picture. These silent walks focus on observing the unnoticed wonders in our environment. We begin with a deep, slow, and smooth conscious breath, which connects us to the earth. We then open ourselves to vast, unanticipated marvels. We prepare to observe each of our senses with curiosity and without judgment. We move slowly, with intention. We absorb the subtleties of light, the hum in our bodies, and the complexities of human and non-human forms. My daily awe walk includes admiring the changing colourful foliage in Victoria Park. I've learned to structure the rhythm of my day around these personal excursions. These moments of awe build on each other. They foster mindfulness, deep relaxation, and interconnectedness.

Toward Transformative Change

Let's integrate these insights into our lives, engaging with our environments in

GROUNDING ANARCHIST ACTION WITH QUEER ECOLOGY



Dear Posie Parker,

You have no perks

As a gender critical
You are parasitical

Adult Human Female
An attempt to divide that fails
A Decent Human Being
Empowers every woman's wellbeing

You're a TERF
With no self-worth
Just another political pawn
Dealing the government's culture war spawn

Trans women are women
Trans men are men
And non-binary is valid
Whilst your views are pallid

A failed political party
Rejected for being too tarty
Your transphobia, bigotry and racism
Outed as narcissism

From Australia to New Zealand
Great Britain and Ireland
You got deplatformed
Your hate-speech scorned

Even in Birmingham
You had the cheek to try and spread a sham
In my home city
I took action against your audacity

Posie Parker
You're a barker

A fucking fascist ally,

Bye-bye.

Mx. Adam Khan

Anarchism is a global movement. This is a generally well-known fact but how often do we experience it ourselves? Connecting with fellow comrades while going abroad makes one realize what that actually means: In many cities we have comrades we've never met but still can rely on as we share thoughts, ideas and goals. This makes the globalized capitalist world a little more seizable place where international solidarity is to discover. Earlier this year one of us was pleased to be able to visit London and met the Hackney Anarchists for a fruitful discussion about organizing and internationalism. To bring London and Berlin Anarchists a little closer together, we want to introduce ourselves, Perspektive Selbstverwaltung, an anarcho-communist organization from Berlin.

INTERNATIONALIST GREETINGS FROM BERLIN

Our name stands for self-governance as a societal perspective. This aims at the abolition of capitalism as well as the state and their replacement by radically democratic and communalist forms of political and economic organization. We do not only strive to build dual power parallel to the state, but also seek confrontation in active class war from below. At the same time, we aim at orienting our practice at feminist and anti-racist values, derived from experiences of suppression which should always lie at the core of our organization.

In our struggles, we are looking for long-term perspectives. Thus, we prefer building political structures and relations instead of campaign hopping, speaking to the people from an activist bubble merely by posters, flyers or social media – even if we often fall back to this manner. But still, we need to meet our fellow human beings eye to eye to grow strong together!

The political isolation of the left in the past years is a big issue in Berlin. We want to interfere in existing movements as labour struggles or union movements, taking part in them openly as anarchists and fighting side by side. Not everyone has to be an anarchist to be an ally in the general class struggle, but by acting as the friendly anarchists from next door we will win sympathy and more comrades for our common struggle.

Our members organize themselves in sections. Recently our newly founded Section Labour participated together with section Health in labour strikes in the public sector, looking for anarchist perspectives in current wage struggles. The first will conduct a workshop at the international anarchist gathering in St. Imier where they want to discuss according questions with an internationalist community. Meanwhile, our internationalist section is connecting with comrades from Sudan Uprising and Mahabad International and holds joint discussion events in Berlin and St. Imier, as well. Our comrades in the Section Housing are currently participating in building a tenants' union (Mieter:innengewerkschaft Berlin, MGB) which offers collective support in direct action against landlords. Besides educational work on relicts of NS medical science, our Section Health is working on dual-power structures in form of a new community health center in Berlin.

In addition, we are publishing a regular newsletter about our current project and ideas. We invite you, our anarchist comrades from London and beyond, to send us your thoughts to have an international exchange about social developments in Europe and our differing or maybe common strategies in this class war. We hope to learn from this discussion and build international solidarity which is vital in these times to defeat the forces of rising fascism and global capitalism.

PERSPEKTIVE SELBSTVERWALTUNG

https://twitter.com/perspektive_sv
https://www.instagram.com/perspektive_sv/
<https://perspektivesv.noblogs.org/>
perspektive-sv@systemli.org

SABOTAGE!
SABOTAGE!
SABOTAGE!
SABOTAGE!

We all know that the so-called “peace” of “civil society” is in fact a brittle chaos both caused and maintained by baton and gun, work and poverty—physical and structural violence. We are always already in a state of war— class war.

Peaceful protest and non-violence are effective, of course, and favourable absolutely. But they're also often a privilege. Non-violent resistance requires limited state repression and it also requires an audience. It is also often an option only for those who face fewer repercussions, legal or physical.

We are fortunate enough to not have to engage in violent resistance (self-defence) against murderous state repression... at least not yet.

However, structural violence is ever present, in the form of coercive work, real and potential poverty, racial and sexual discrimination, austerity, neoliberal policy, environmental damage and public health. To name a few.

One effective remedy is the anarchists' favourite pastime... sabotage! Destroying pipelines and machines, derailing armament trains and smashing security cameras are all obvious examples. In a world of structural violence, property damage is also a kind of self-defence and is effective in three main ways:

1. Sabotage can immediately ameliorate the damage of structural violence and alleviate harm to individuals, communities and the earth.
2. Sabotage can act as effective propaganda to those unaware or otherwise indifferent. (If done well)
3. Sabotage literally and ideologically undermines the principle axiom of power: the sanctity of property. It reveals that property is always already violence (as much as it is theft).



We see structural violence in child poverty, super-yachts and ecological collapse. But we also see it in literal *structures* in the urban landscape, in borders and fences, in surveillance cameras and in subtler ways on almost every street. We see it in hostile architecture. Additionally, the saturation of advertisement is a kind of psychological assault.

A lot of it goes unnoticed... Why are bus-stop benches like that? How many arm rests does a park bench need? What is the purpose of a grid of metal studs and spikes outside a bank? ... To punish the homeless.

Homelessness is structural violence par excellence, serving as a threat and a punishment and, of course, is itself an invention of structural violence. Even within capitalism it is unnecessary, with almost no effort it could be ended overnight (as happened in covid). However it is congenital to capitalism and functional. It is both the method and the goal of capitalism.

It is a crime against humanity.

There are ways of destroying hostile architecture. Hammers, chisels and hacksaws work. For more stubborn instalments: a dowsing of paint can be costly and difficult to clean, especially if it keeps happening. It's probably easier for the state and big business to just remove the stuff and let people sleep. There are many methods available to anarchists and we ought to think creatively about ways of attacking hostile architecture. We can add another point to our list since this form of sabotage not only helps the homeless in an immediate way but helps us all in a general way.

4. Sabotage is a way of reclaiming space from structures of violence. Spaces that have been stolen from us and belong to us all.

Andreas Malm in *How To Blow Up A Pipeline* talks of property violence being most effective when parallel with a mass movement. This is true of industrial sabotage. Small acts of sabotage on hostile architecture are, I think, quite different: They are functional independent of a mass movement. He also talks of property violence as constituting a "radical flank" that can serve to steer the wider movement both practically and ideologically. Small local sabotage can perhaps aid in fomenting a larger movement. So we can add:

5. Sabotage can act as practical and ideological pressure.

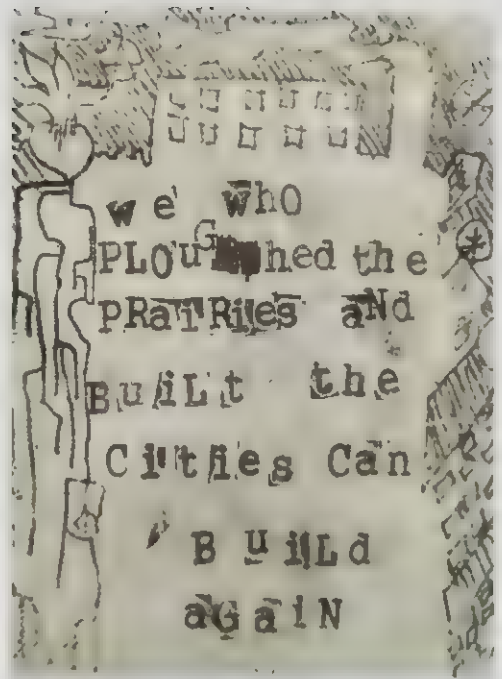
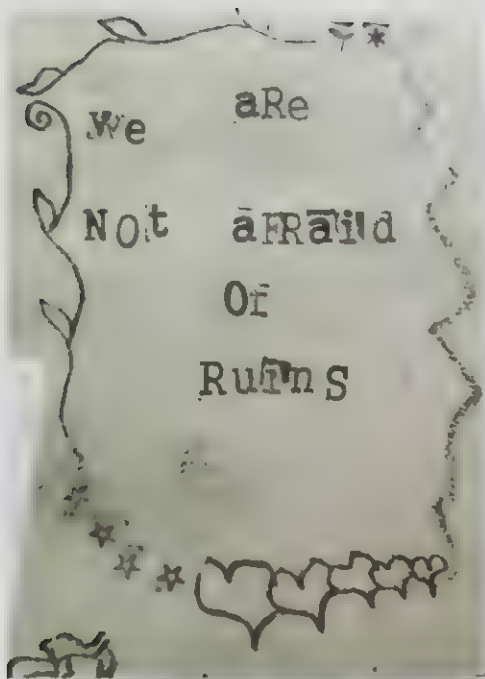
These points apply to what we might call "constructive sabotage". For example, re-wilding green spaces or growing vegetables, creating free food banks, making street art etc. Reclaiming both private and public spaces from state and corporations for the good of all is a kind of positive sabotage. And as any anarchist knows destroying systems of power goes hand in hand with creating the systems of freedom of a new just society. So:

6. Sabotage, destructive and constructive, can show that another world is possible and is itself creating the germs of a fairer better world.

**INEQUALITY IS
VIOLENCE.
PROPERTY IS
VIOLENCE.
SMASH THE STATE.
SMASH CAPITALISM.**



Daniel Y.



BETWEEN A CUCUMBER, A SALAD AND A SMOOTHIE,

What's cool about anarchism is that every anarchist will think and do it differently. From communalists, to individualists, to anarcho-syndicalists, to spiritualists, to abolitionists, to nihilists, to anarcha-feminists, to the black block. One of the common quests of this anarchist pluralism appears to be finding the balance between the personal and the collective, or otherwise the quest of figuring out how to make a salad. We do not seem to want the totalitarian rule of the cucumber or the communist rule of the smoothie. Cucumber and smoothie share the rule of the one way of being in the world. It means we all must conform to one way of being, be that what may, and ruler included. The rule of the one means (a fight for) the absolute power of the one which means hierarchical organising (since all other forms of being need to be either eliminated or subjugated to that one). It also means misery, boredom, disillusionment and things like inadequacy, shame, guilt, self-hate when we are not scoring high in performing that one way. It also means loneliness; the one cannot but be lonely. One example of the 'one' that brings all of these lovely feelings in collective organising, is the rule of theoretical knowledge. This rule is also called vanguardism, but that's a Marxist dream, no?

The rule of the one is definitely not fun but is having power fun? Could we do without it in an anarchist utopia and on the way there? Some people seem to enjoy power but in the end power and its appetite for cruel games seems to create a lot of misery. Everything becomes either a confrontation or a negotiation. It is all about winners and losers. It is as if even in our collectives we are in constant state of war. It also seems to be getting in the way of making an anarchist salad; any way you theorise it, what it brings in the end is pain, and embodied rigidity, or some sort of market (transactional) experience. It seems to take us back to the rule of the cucumber or the smoothie. Can we think not in terms of confrontation, transactions, and winning and losing?

Making an anarchist salad would mean that all the ingredients of that specific salad stay distinct while they are part of the salad. There would be no fights for winning or losing in an anarchist salad since there would be equality and freedom. No ingredient will try to dominate in the salad by excluding other ingredients or subjugating them. Each ingredient would be a happy participant of a collective. If an ingredient would start moving towards creating a cucumber or a smoothie state, then the rest would give the salad a good mix. The other ingredients would offer some aid and remind it of the joy that lies in a salad and in no domination. Since the spirit of the salad is equality, freedom and no domination, we could also say that all ingredients have equal power. If that stands, then there would be no point in talking about power in talking about an anarchist salad. There would be a joyful a(n)-archy between ingredients. There would be no talk about the inescapability of power inequalities in the salad. There would be a weaving between all the ingredients. We would see the beauty of each ingredient, and we would see the beauty of the salad. No need for power and its inescapable inequalities. Too utopian?

LIVING THE ANARCHIST UTOPIA?

Salad already happens in our collective organising even though we sometimes fall for the cucumber or smoothie state. It happens when in taking decisions, thinking, and feeling together, not only we allow space for all propositions to be heard and be heard as if disconnected from their conventional power status, but more so when we find ingenious ways to weave them all in what we do, personally and as a collective. It happens when we say “yes, and” rather than “yes, but”. It happens when we are not fixated in thoughts of better/ worse, more/ less, good/ bad and friend/ enemy. It happens when we weave in fast, and slow, and theory, and intuition, and rules, and experience, and process, and results, and joy, and injustice, and humour, and spontaneity, and dreaming, and strategy, and animals, and flowers, and the air we breathe. A pickle? Or a way to have fun together while doing serious anarchist shit?

HOUSES STAND EMPTY
WHILE HOMELESSNESS GROWS
WHO MAKES THE PROFIT?
SOMEBODY KNOWS!



touching grass is not
enough i need

Horrible things to
happen to
powerful people



Tired of telling your landlord about the moisture and mold problem? Get an oyster mushroom kit so they can't ignore it anymore.

Mike Hackney
Shit again





Hackney Anarchists would like to extend our thanks to the contributors & comrades, both within our own organisation and outside, who helped us put this all together.

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Continue to look after yourselves, look after your neighbours, your friends, & your community. Keep finding little ways to supplant the state so that as it - and the economic model upon which we are sacrificed - continues to crumble, we can support one another, teach, & learn. The state does not care for us, we care for us

RELATED MATERIALS

Whose Land Value?

Welcome Thinner City – Colin Ward

Dica and Ben Intellect – Can't Stop the Pirates (Weekend Rush)

Tec and Kektex – Hackney Council are a Bunch of Cunts

Climate Crisis

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[HTTPS://NETWORK23.ORG/HACKNEY-ANARCHISTS/](https://network23.org/hackney-anarchists/)
EMAIL: HACKNEYANARCHISTS@RISEUP.NET
TWITTER: [HTTPS://TWITTER.COM/HACKNEYANARCHS](https://twitter.com/hackneyanarchs)
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